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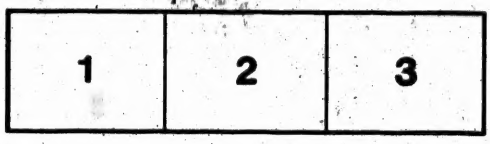

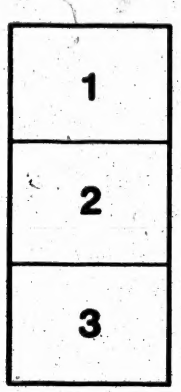

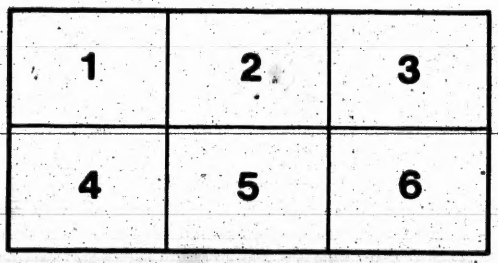

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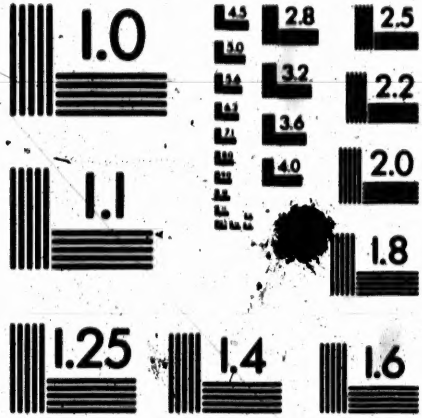

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A LETTER

TO THE

CLERGY AND LAITY

OF THE

DIOCESE OF HURON

CONTAINING REMARKS ON ARCHDEACON MARSH'S PAMPHLET, "AUDI ALTERAM PARTEM," AND THAT BY "ANONYMOUS," IN REPLY TO MY "STRICTURES."

By ADAM TOWNLEY, D. D.,
Canon of Huron.

1880.

ANGLICAN CHURCH OF CANADA
GENERAL SYNOD, ARCH[illegible]S

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A LETTER

To the Clergy and Laity of the Diocese of Huron.

"IT IS WRITTEN":—

"*And whether one member suffer, all the members suffer with it.*"

This is my all-sufficient justification, though not myself then personally attacked, for having as a member of the body of Christ, sought to expose in my "Strictures" on an *Anonymous* pamphlet, the "unhallowed"—I thoughtfully repeat this term—efforts of a few disappointed and disaffected individuals to undermine the character of the Church in the Diocese of Huron, and of its Bishop.

My brethren, Clergy and Laity, I appeal to you as Christian, honourable, and unprejudiced men, not only to judge between mé and my virulent assailants,—for I feel it is themselves, not me, that they will have lowered in your estimation,—but also to frown down their shameful slanders upon your Bishop and many of yourselves, by which they have so dishonoured the Diocese generally.

My pamphlet entitled "Strictures" is before you, and so are those of our traducers; I confidently ask you,

with all humility, to note the difference in their tone and spirit. Would you for a moment suppose the latter to be the productions of men claiming to be Christian gentlemen?

Were it worth while to answer the insinuations of an *Anonymous* scribbler, I might say that up to the time of my sending my "Strictures" to the *Free Press*, no one but my own family had the slightest idea that I was writing them, and that nothing, I repeat, but a feeling of righteous indignation drove me to do so.

Were it not for the sad, and bitterly gross *misrepresentations*—a harsher word is merited—of the pamphlets in question, I should prefer treating them with silent contempt.

And am I not, my dear friends, more than justified in speaking thus severely, when an *Archdeacon* opens his attack by stating that his Bishop and a large number of the senior and most influential of the clergy and laity of his own diocese, have been guilty of "AN EQUALLY REPREHENSIBLE exhibition of 'Lynch law'" with that displayed by the *Biddulph Murderers*!! And who then goes on to accuse myself of having "built up a fabric of falsehood," with other abusive charges of a like nature, their reckless and vulgar character being their least fault.

Now, I boldly, though with sorrow for him, state my sad conviction, that, with that accurate memory of which the late Secretary boasts, he must know that my *statement* respecting the Canon on "Clerical Residence," which, I reassert, he himself introduced, *is in every essential particular, perfectly correct.*

Alas then, for poor Archdeacon Marsh; for will it be credited that he had no better ground for branding me as a wilful and malicious liar than the simple blunder I made in saying that the thing occurred in Synod, *in place* of in the Committee on Canons, as was no doubt the case, and in the Committee room of Bishop Cronyn Hall.

Now, *I pledge my own word*,—which I do not recollect ever having been called in question, till Archdeacon Marsh has done so,—to the truth of the following statement, in all its essential particulars, which I very vividly recollect:—Bishop Cronyn being in the chair, Mr. Marsh himself proposed the Canon in question, and whatever might be his ostensible plea for so doing, I repeat that we, many of us, indeed I believe all present, felt, as I have stated in my "Strictures," that it was chiefly aimed at Dean Hellmuth, then Rector of St. Paul's London, Ont. And so evident was this to the Dean himself, that, as I well remember, he got up, feeling indignant, as he well might, (see last pamphlet) and spoke to this effect: "That if the Bishop wished him to do so, he would resign the Rectory." Upon which, as I also *clearly recollect*, I myself proposed as an amendment, "Unless the Bishop for sufficient cause dispense with such residence." —And, now mark you, my Brethren, that whatever subsequent alterations the Canon may have undergone, it *still retains the exact substance of my amendment!* And I now further, also, openly appeal to all those who were present at that Committee, to say whether the above statement is not absolutely correct. Indeed, I have been told, though this I know not of myself, that Bishop

Cronyn on his return home from that Canon Committee, expressed himself as exceedingly annoyed at Mr. Marsh's personal attack upon Dean Hellmuth.

Now, sirs, *whose* is this "fabric of falsehood?"

As to the Archdeacon's non-residence in his parish, my allusion was almost accidental. Nevertheless it is, methinks, singularly inconsistent that one who was so earnest for parochial residence in the case of the Rector of St. Paul's, should think of contenting himself with living, if he does go into residence, at one extreme end of his parish. Were it my case, I should feel it incumbent upon me *to live in the midst of the flock committed to my charge*, as a matter of first importance, even if I had to wait awhile for a new church. The *anonymous* writer, however, defends the Archdeacon by the example of two other cases; but this comparison is most disingenuous in both cases. The Rector of Woodhouse lives in Port Dover, in the midst of a congregation which is part of his parish; and so with the Rector of Warwick, who resides in Watford, where he has his largest congregation. But I can tell them both of others who do not desert their flocks, but lives close to the house of God. I mean the Roman Catholic clergy, for it is a wise adage that tells us, "It is well to learn even from an enemy." And I would to God we had more of their zeal and of their graces of reverence and holy obedience, free from their errors.

What the Archdeacon means by saying it was "unmanly" in me to allude to his disgraceful correspondence with his Bishop about the time of his leaving the Secretaryship, I know not. I only know, that though it may,

and ought to be most unpleasant to him to recollect it, it was my duty to bring it to the front, seeing that it was one of the first things that *fully* opened our eyes to the depth of his animosity to his Bishop, since he could so ungratefully and virulently insult him at the very moment he was loading him with favors. Had he, however, had the humility and right feeling to apologize, as he was urged to do by his best friends, he would never have heard another word of it from me.

With respect to Archdeacon Marsh's painfully dishonourable conduct in printing my friendly private correspondence with him, I care to say little; you, my brethren, as churchmen and gentlemen, will know how to estimate such an act. As for the permission I gave him to use one, and only *one* of them, you will see at once that only a *friendly* use was permitted. And as for his doing so in vindication of himself, that is an idle plea, as up to that time, I openly professed friendship for him. No, the printing of them, therefore, could only be a wilful breach of sacred confidence in the hope of injuring me!

One thing I do admit that the first of these letters shows, namely, that I was blameably unguarded to write in such a strain to one whom I already knew in some degree was only too ready to think evil of his Bishop.

For their publication I care little; for, with the openness I have always exercised towards him, the Bishop was already cognisant of my views on these subjects.

With respect to the *Canonry*, with the acceptance of which I am twitted, after my speaking of them elsewhere as "shams," I did not accept it until my very valued

friends the Bishop of Algoma, and Canons Nelles and Salter urged upon me, that after the Bishop's kind explanations, it was *my duty* to do so. I had not hesitated, however, on the ground of *our* Canonries being "shams," for, in this Diocese, they are *not so*, but are a legally constituted body, holding the property of, and governing the Institutions.

As to my coveting the poor Archdeacon's already soiled honours, let that pass as a pitiful joke.

The Archdeacon tries to make much of what he calls my instability in suddenly changing my views as to his retaining the Secretaryship. My letters themselves explain the reason. The *very moment* I knew he wanted to retain both the valuable Rectory of London Township and the influential and well-paid office of the Secretaryship, I of course at once protested, and used even stronger language than he has given me credit for, telling him "that such pluralities had done mischief enough in England, but that here, neither God nor man would stand them." Whereat, I remember, he was great offended.

But, my brethren of the Diocese of Huron, I ask you was I not right in this stern protest, so soon as I knew the real circumstances of the case?

Yet further, the Archdeacon also gives a letter in allusion is made to my "own motion on the subject of Dr. Hellmuth's conduct in England in Bishop Cronyn's time, &c, &c." Now "conduct" is not the word, as that is usually supposed to refer to moral doings; whereas it was his *opinions*, as expressed at the Islington Clerical Meeting, to which I, in common with others, so strongly

objected. But why had not Archdeacon Marsh the candour to give the subsequent part of the story; namely, that when Dr. Hellmuth explained that he did not include the Diocese of Huron in what he had there said, *I withdrew my motion!*

Again, the Archdeacon gives an apparently cordial letter of the Bishop to himself, on 18th March, 1873, offering him the Archdeaconry and the Rectory, intending to show, I suppose, a sort of duplicity on the Bishop's part. But up to that time, Mr. Marsh's conduct had not been so flagrant towards him as it afterwards became, as in the *correspondence* to which I have specially alluded and in other things. I think, I confess, that that letter was unguardedly cordial, but the Bishop was then most certainly straining every nerve to "seek peace and ensue it," towards Mr. Marsh, in the hope, as I sincerely think, that after the benefits he was conferring, Mr. Marsh's feelings towards him would be softened. And there, too, Mr. Marsh is diplomatist enough to know, that it is quite possible to make a clear distinction between the work of a public officer, and his improper personal treatment of his superior.

I ask you, the Clergy and Laity of the Diocese, in looking dispassionately at the matter, do you not feel that the Bishop's almost too eagerly straining after peace, has been most unworthily and sinfully met by his hard and proud Archdeacon?

It was only the other day, I got a letter from one of the Archdeacon's oldest friends and longest supporters,

in which he says, "I know Marsh is most bitter towards his Bishop, and deserves all he gets and much more."

I thank Archdeacon Marsh, however, for his reference to my difference of views with my Bishop, since they serve distinctly to show, that it is quite possible very seriously to oppose one's Bishop, *without producing any permanent alienation or unkindness of feeling*. The Synod of Huron will bear me witness, that I have never shrunk from fearlessly supporting my own conscientious views; and I have done the same privately to my Bishop; but then I have striven never to forget the courtesy due from one gentleman to another, and especially the cordial respect every man owes his Bishop. And the result has been that few clergymen have received more habitual tokens of their personal confidence and esteem.

With respect to my *Anonymous* assailant, a few words in connection with a reperusal of my "Strictures" will suffice.

Upon his defence of anonymous writing, I shall content myself with saying, that the man who uses it *to stab another in the dark, so securing safety to himself*, deserves an appellation which I will not apply.

With respect to the twaddle about "Divine right implying Divine responsibility," &c., I have only to say, that I suppose he admits marriage and the relation of parent and child, for instance, to be Divine institutions, but surely that does not entail upon them "Divine responsibility," so as to require that they be worshipped.

As to his talking of Episcopacy being only by "per-

mission," he ought to know that term refers to the *individual*, not to the office. Thus it is, "Benjamin or Isaac by Divine *permission* Bishop of Huron;" the office of Bishop being a *permanent* Divine institution.

I do not wonder, however, that a pamphleteer of such deep wisdom and sweet spirit, rejoices to hide his face behind an anonymous mask.

My *anonymous* friend, however, proceeds with unblushing confidence to say that "I *know it* to be untrue," (though I assert it in my "Strictures") that the "position of a clergyman depends principally, *not* upon the Bishop, but upon the votes of the Clergy, given in Synod through the secrecy of the ballot box." Now on the contrary, I positively *re-assert* that such is the fact. The Standing Committee, and the Delegation to the Provincial Synod, are *the* two great tokens of Diocesan confidence.

It is proper to note, however, with respect to the *latter*, that clergymen who are yet highly respected are often not elected thereto, because their theological views are not in accord with those of the majority. Is it not so, my friends? Thus, though it is true that Archdeacon Marsh's name appears in both these lists in last year's report, it is at the *bottom* of one list, and nearly so of the other; whereas, in former days, he used almost to head the lists of both the Standing Committee and of the Delegates to the Provincial Synod.

It is no gratification to me to draw attention to these sad facts, but my unscrupulous assailants have forced it upon me in vindication of my own truth, inasmuch as they

unmistakeably prove that a large number of the Clergy *have lost confidence* in one who used to be a leader amongst us.

It would be strange indeed, then, if under all these circumstances the Bishop had put the Archdeacon on Committees of his own appointing.

Am I not right, my brethren, in my judgment concerning these facts also?

Just a word on my "anonymous" friend's flippant and vulgar attacks on my honorary degrees. As he has challenged my reputation herein, it is right to inform you, my friends of the Synod, and other readers of these anonymous tracts, that I had not had the remotest hint of any such intentions when I received by mail a letter stating that a highly respectable Church University had conferred that dignity upon me; the gratification at which was afterwards greatly increased by the information that it had been done with *singular* unanimity. And I will further add, that as was the case with my revered father, neither that degree, nor a subsequent similar courtesy from another University, ever cost me one penny!

I will, in conclusion, remind you and my other readers of the affectionate testimony which you my brethren, Clergy and Laity, so kindly and unanimously bore to me, when in 1877, almost broken down in health and spirits, I was about to return to England. It was in these words, as will be seen by reference to the Synod report of that year:—

"*Resolved*—Having heard with regret that the period

has arrived when our venerable brother in Christ, Dr. Townley, feels that he is obliged to seek relief from active duty, it is hereby resolved that we in Synod assembled acknowledge with gratitude the services he has rendered, and look back with pleasure to the *consistency and integrity* by which his life has been characterized, leaving us a wholesome example to follow in his steps; and we hereby reiterate his kind and Christian sentiment of the hope expressed, that after this life is ended we may meet in the kingdom of our mutual Lord and Saviour."

I believe that such a vote is almost unprecedented.

Permit me then, to ask you, my brethren, Clergy and Laity, whether such a testimony from yourselves, after knowing me intimately for a quarter of a century, out of the now forty years of my ministrations in the Canadian Church, is not of itself a sufficient answer to the reckless and slanderous charges of these two men?

And further, whether the whole tone of their pamphlets does not also prove that they are utterly unreliable as witnesses against their Bishop and the members of his Diocese? Nay, I will go further, and ask whether the warped and terribly prejudiced character of their hearts and judgments, does not also prove that they are quite unfit to be trusted even as Diocesan legislators?

And now, my Brethren, full well do I know, that whatever there is in me, making me worthy of your approval, it is from Above and not of myself. Nevertheless, I have both in my former "Strictures," and in these present "Remarks," at least striven to do what I believe

to be "my Master's work in my Master's way," sincerely wishing to suppress all unneccessary severity. May His blessing therefore attend them.

Believe me, your faithful brother,

A. T.

Diocese of Huron, 25th May, 1880.

N. B. I still date from my old Diocese, hoping ere long to reside within its borders once more. A. T.

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